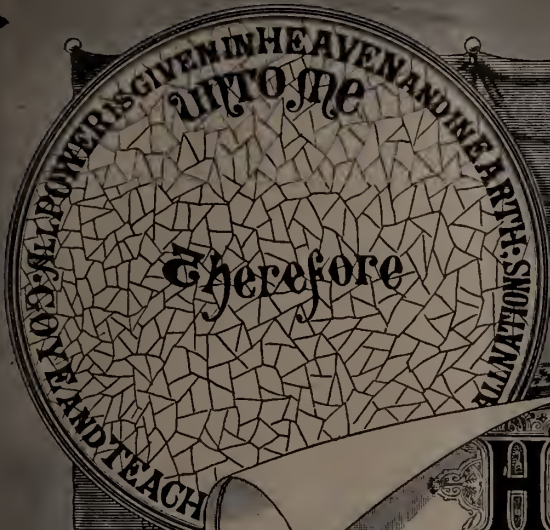


W. Geo. Elder



FEBRUARY, 1896.

HERALD MISSION NEWS

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No. 2.

R. M. Sommerville, EDITOR
NEW YORK.

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OUR VIEWS OF MISSION WORK.

THE CALL OF THE MISSIONARY.*

Rev. O. E. Brown, D.D.

(Concluded from last issue.)

III. INFERRED CALLS.

1. John Eliot, "Father of American Missions."

Knowledge of the religious destitution of the Indians, unselfish love for their poor souls, and a sense of obligation as a New Englander, appear as the circumstances under which John Eliot began his work among the Indians, "assuredly gathering that the Lord had called him for to preach the Gospel unto them." These are his own words as to his motives and design, as reported by a neighbor and intimate friend: "First, the glory of God in the conversion of some of these poor, desolate souls; secondly, his compassion and ardent affection to them as of mankind in their great blindness and ignorance; thirdly, and not the least, to endeavor the accomplishing and fulfilling the covenant and promise that the New England people had made unto their king when he granted them their charter—viz., that one principal end of their going to plant these countries was to communicate the Gospel unto the native Indians." He gathered his God given duty largely from humane considerations.

2. Hans Egede, the Apostle of Greenland.

While reading some old chronicles relative to his countrymen in Greenland, it came home to Egede's heart that something ought to be done in behalf of these countrymen of his, isolated and benighted, as he feared, in the ice huts of the bleak north. His anxious thought robbed him of rest, and soon betrayed itself in his careworn face. His conviction once known, his wife prevailed upon him to put aside this vague mission to souls three hundred leagues away, in favor of pressing duties close at hand. A few years passed, however, and two bishops wrote to Egede, endorsing his cherished plan, and a rich merchant offered funds for transporting and planting a colony. His wife and parishioners, however, succeeded in stifling the voice of Providence. Then local troubles suggest that they have been sent because Egede is so reluctant to leave all for Christ. The wife goes to God in prayer, and soon comes to see the Divine hand in her husband's leadings and even surpasses him in her faith in his mission.

After thirteen years of prayer and meditation and varying fortunes, Egede and his party embarked upon their perilous voyage to Greenland, there to find, not their fellow-Northerners, it is true, but certainly their fellow-heirs of God through Christ.

*Republished from the "Review of Missions."

3. William Carey, "Pioneer in Organized Missions."

It was while Carey was studying and giving daily lessons in geography and the Bible that his soul became aglow with the missionary idea. It was as he brooded over the spiritual darkness which held so many millions of his fellow-men in its sway; it was as he painfully mined out the best truth of God's Word, and sweetly experienced the wonderful love of Christ, that Missions became the one theme of his thought and prayer and preaching. The fires of his soul were fed on the fuel of fact. His call to go was the decision of a godly judgment, based on a wide knowledge of the distressing need of a Christless world and an experimental knowledge of the full sufficiency of the Gospel of God.

4. Robert Morrison, the Apostle of China.

Mrs. Morrison, in her memoirs of Dr. Morrison, suggests that his preference for missionary service did not arise from any external excitement or impulse, but rather from a calm and deliberate view of the condition of the heathen and a deep and impressive sense of his own obligations to his Saviour. This view is confirmed by a prayer of his which happily has come down to us: "Jesus, I have given myself up to Thy service. The question with me is where shall I serve Thee? I learn from Thy Word that it is Thy holy pleasure that the Gospel should be preached 'in all the world for a witness to all nations.' * * * When I view the field, O Lord, my Master, I perceive that by far the greater part is entirely without laborers; or at best has but one or two here and there, while there are thousands crowded up in one corner. My desire is, O Lord, to engage where laborers are most wanted. Perhaps one

part of the field is more difficult than another. I am equally unfit for any. I cannot think a good thought of myself, but through Thee strengthening me, 'I can do all things.' O Lord, guide me in this matter. My judgment is persuaded that it is my duty. It is my heart's desire. Suffer me not to sin either by rushing forward or by drawing back." What followed such a prayer may be assumed as known.

5. David Livingstone, "Africa's Pioneer."

Livingstone's schooling for Missions began in his childhood home. There began his lifelong interest in them. Accordingly, when reading Gutzlaff's presentation of the need and claims of China, he was prepared to give a sympathetic hearing and then to feel desirous of enlisting in the great work himself. "The claims of so many millions of his fellow-creatures and the complaints of the want of qualified men to undertake the task," he tells us, prompted him to become a missionary. His instinctive insight into the conditions of work in China, as well as his adoring vision of "the sublime form of Jesus of Nazareth, the Great Physician," made him resolve to prepare himself for work as a medical missionary. The Opium War blocked his way to China, but God used Dr. Moffat to so present the work in Africa that Livingstone decided to go to that field at once.

6. Alexander Mackay, "Pioneer Missionary of the Church Missionary Society to Uganda."

After the prior preparation of a thorough consecration to Christ, a letter from Mr. Mackay's sister, telling of an urgent call for medical missionaries to go to Madagascar, led him to decide to go there in the rather novel capacity of "an engineering missionary." His father's consent re-

doubled his assurance of God's consent. Madagascar's need was God's call to him.

Twice he failed of acceptance by the missionary societies, but at length, when under Stanley's influence the Church Missionary Society undertook a mission to Victoria Nyanza, his prompt offer for that work was readily accepted, and he began that faithful service which won for him a martyr's crown.

7. John G. Paton, "Veteran of Aniwa."

Happy in the Glasgow City Mission work and in his divinity studies, Mr. Paton yet continually heard the sad wail of the perishing heathen in the South Seas. This voice of human need from afar daily drove him to anxious thought and prayer, so that he even took up medical studies with a view to work in the South Seas should God so direct.

When the Reformed Presbyterian Church of Scotland called in vain for helpers to go to the New Hebrides, and when the device to select a representative for that work by ballot also proved futile, Mr. Paton could not refrain from offering himself to fill up the breach. He was forthwith accepted. Then came the struggle between the claims of the home Mission work and the foreign. At length all doubt as to the path of duty was swept away by an appeal to his devout parents, who answered that they not only praised God for his decision to go abroad, but that at his birth they had consecrated him to this very work, and that it had been their constant prayer that he might be led to this very decision. There was no room for wavering in the face of such a providential token as was thus afforded.

8. James Gilmour, the Apostle of Mongolia.

Having decided to enter the ranks of the

Christian ministry, Mr. Gilmour next gave serious attention to the locality where he could best labor for the Master. This question was determined by the "last command" of Christ and by the fact that the band of missionaries was so small as compared with the company of home-workers. He adds: "In the place of seeking for a reason for going abroad I prefer to say that I have failed to discover any reason why I should stay at home." He went as a foreign missionary in obedience to a plain command of his Lord and to the dictates of common sense. His decision is thus quite analagous to that of Robert Morrison.

Let the reader now pause over these instances of missionary calls, for each one is rooted in holy ground; is indeed as a burning bush, out of the midst of which God has called unto some one of His servants. With due attention each case, by reason of the living presence of our God in it, will yield some lesson as true and as eternal as the ways of our Lord ever are. Just a few of these lessons may well be specified in closing this paper.

1. Consider first how manifold are the workings of the Holy Spirit as seen in these various instances. They furnish one of the best possible commentaries on 1 Corinthians xii. 4-7. Many would covet the direct call of God to service, and it is indeed as a sheet anchor to the soul in times of storm and stress, but one dare not prescribe to the Spirit. He is as truly in the indirect as in the direct calls. Indeed, it would almost seem that the indirect is His preferred method. "But all these worketh that one and the self same Spirit, dividing to every man severally as he will."

2. On the very front of these cases is

written the great truth that full consecration to Christ is the essential condition of hearing His voice and understanding His providential leadings. Only as we heed the call to a holy life can we hear the call to a chosen field of service.

3. The cases studied above seem to emphasize the need of a positive conviction as to God's will before taking up missionary work. It can scarcely be accidental that each of the above eminent missionaries went to his field of labor at last, regardless

of the process whereby he had been schooled of God, with a clear sense and a full assurance of duty.

4. The special lessons for certain persons who may be said to belong to the privileged classes in the kingdom of Christ are too many for enumeration. Let parents and pastors and missionaries consider that every time they give currency to missionary facts, they may be serving as God's chosen index to point some anxious soul to the path of duty and of life.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

LATAKIA, SYRIA.—In a letter dated Dec. 21, 1895, Miss Edgar says: "I think I never enjoyed my work more than during the past three months. The warm welcome I received both from the Mission circle and native friends on returning from America gave me new courage and strength. * * * There is a full school, larger than it has been for years. The class work and visiting among friends of the children occupy my time and thoughts.

"It seems wonderful how, in the midst of all the difficulties and oppositions and excitements, the school work in Latakia goes on and there are fresh applications all the time. So far, there has been no real danger very near. At times the people have been excited over reports from the interior and no one can say what the end will be."

Speaking for herself and other missionaries in the field, Miss Edgar says: "We have plenty to occupy our thoughts and we feel that we can only at present work and trust in God."

SUADIA, SYRIA.—The communication with this Mission center is very irregular, but a letter recently received from Dr. W. M. Moore reports all well. Speaking of a visit to Antioch, he says: "Dr. and Mrs. Martin are very busy. The native brethren are being sorely persecuted by the Greeks. But we are happy to see them stand firm though imprisoned and beaten."

Mrs. Martin, writing under date Nov. 18, 1895, to the *Reformed Presbyterian Witness*, says: "While dreadful events have occurred in different parts of the Empire, and even, as we learn, in places not far from us, we are thankful to say that, contrary to many fears, peace has been preserved in the Antioch district. Our Consul at Aleppo, Mr. Barnham, had sent us word about September 21st, that he thought we should remove to the coast; and when we saw him in Aleppo he again advised us to do so; and added that if we remained in Antioch he hoped we had strong doors, were well armed, and could defend ourselves. We have not felt called to leave the place and desert our perse-

cutted people, leaving them to the wrath of the enemy."

MERSINE, ASIA MINOR.—Previous to the outbreak of hostilities in Asia Minor, Rev. R. J. Dodds had begun to hold meetings in Tarsus and much interest seemed to be awakened. But it became so unsafe for people to attend that the Mission advised him to discontinue them for a time. "These meetings," he writes, "were, I trust, blessed to preparing for the better life a young woman who had been trained in Miss Sterrett's school." Shemma, who died in October, had been a very exemplary Christian from the time she was received into the fellowship of the Church several years ago. The school work is carried on without any interruption in Mersine.

The *Star in the East* for January tells the following sad story of devastation and death in the interior:

As every new day comes we turn our eager eyes to the dark horizon of the East, and we ask: Is there yet any light? Is the peace we hope for at hand? For many months terror and woe have been on the march over sorrowful Asia Minor, desolation and death have fallen upon the people, our hearts are steeped in sadness. We read that Trebizond on the shore of the beautiful sea is surprised, 500 of her strong men are shot down, and the city is full of fear and lamentation. Rumor publishes it, Marsovan is troubled, the Evangelical College and the missionaries are in danger, whilst massacre holds a feast on her citizens. The sister city, Sivas, is shaken by tumult, the messengers of the Gospel are in peril, the uncurbed powers of evil threaten and destroy, 1,200 are

mown down in seven days. There is an outburst in Erzroom, and a thousand are reported as fallen, and later telegrams say the holocaust is repeated. From amongst the mountains afar in the East Bitlis lifts up her voice, her sons are mown down, her friends who labored for her are encircled by foes, threatened and just escape with life. Harpoot is illumed by flames, unhindered, the haters of Christ have set fire to girls' school, theological seminary, chapel and five homes of the foreign missionaries, and they pillage the structures not enwrapt in flame. Aintab, with her homes of light and pity, her college and hospital, is in distress, her citizens are at deadly conflict, the carnage is not stayed till 200 are sacrificed. Later telegrams are flashed; there is panic in the city, more victims, more victims are dead. Marash, on the Cilician plain, is filled with bitterness. A strong fortress of the Gospel, she suffers a fierce assault, riot rages in her streets, hundreds are cruelly slain, fire is kindled, a Mission school consumed to ashes, houses are looted, and the missionaries in imminent peril. Cesarea, hidden and quiet so long, at length is stricken, her streets are spotted with dying victims. Gemerek and seven of her villages are ravaged by Kurds and Circassians, and there is no protector for the terrified and plundered poor. And other cities have been defiled by this outbreak of remorseless fury.

Asia Minor in her bitter tribulation needs our prayers, our labors, our best help. Not less pity, but more; not less prayer to God, but more; not less love, but more; not less of the Gospel, but more, a thousand times more, is the present need of this sorrowful area of the Bible Lands.

CYPRUS.—M. Daoud Saade is still at work on the island, devoting his time to preaching. Mr. Dodds, of Mersine, informs us that the reports received from him are very encouraging.

CHINA.—The following letter from A. I. Robb was not written for publication, but we take the liberty of giving it to our readers :

PACIFIC OCEAN (one day from Hong Kong), Dec. 9, 1895.—Our journey is drawing near to a close, and we are all both glad and sorry. The last week or two have been so pleasant, and so many things have contributed to make us happy, that we are loth to leave the last link that ties us to the home land. We will not think of civilization as being away off in America, but down at the harbor where the ships come in. We are all real well now. The visit on shore at Yokohama restored all the sick ones, and the fine weather and smooth sea and their becoming accustomed to the motion of old ocean have prevented a recurrence of their sickness. We are all in good spirits, and perhaps giving more than ordinary thought to what we eat. We have little that *demand*s our time or attention, and only those who have been sick on the sea, or who have *seen* convalescents, can form an idea of how imperative are the demands of their systems for food. We are the only cabin passengers now except one little girl, who is going to her home at Hong Kong from Yokohama.

We have not yet set foot on Chinese soil, but we have already gotten a glimpse of heathenism. There is on the vessel a little Chinese babe but a few months old, whose mother died in America. The

father and another wife are going back to China. She has no regard for the child, and the first evening left it uncared for, and when it cried she became angry and beat it, until either from fear or weakness it became quiet. The ship's matron, a very nice lady, heard of it, and though she had nothing to do with looking after the steerage passengers, she went to the Captain and obtained permission to care for the little thing until we reached our journey's end, and she has taken care of it all the way, keeping it in her own room and giving it her bed. Its troubles will soon begin, for we expect to be in the harbor to-night, and then it will go back to its step-mother.

We are much interested in the matron. She is a Catholic in belief and is Spanish. On the last voyage over they had on board a Miss Smiley from Dublin, a sister of the Mrs. Stewart who was killed in the massacre some months ago. She was going after the children who were not killed. She and the matron became very warm friends, and the result of this and other things is that she is much shaken in her faith. The lady gave her a Bible and she reads it every day, and says she likes to read it. We have done what we can to help on with the work since we learned of the state of affairs.

We stopped a part of a day at Nagasaki to take on coal, and there we saw the lowest type of heathen we have yet seen, in the coal men. Some of them were decently dressed and some wore only a shirt. The women and children worked along with the men, and they put 600 tons of coal into the ship in six hours. The men were mostly bareheaded and the women wore handkerchiefs on their heads. As we

came out of the bay there we passed an island where two hundred years ago the native Christians, who did not escape from the island with the missionaries who were expelled, were thrown from the rocks into the sea. There it stood a huge pile of rock, a silent but enduring witness of the sufferings of former generations. To-day there are missionaries at Nagasaki, and Japan has her face turned to the light. God hasten the day when the name of Jesus shall be known by every one in that beautiful land.

We have met, I suppose, the usual complement of those who would discourage us, and think either that missionary work is not needed or cannot be done. One was a young Scotchman, who said the morning we left Nagasaki, that those coal men were better off than they would be if the missionaries were to teach them better, evidently considering that the missionaries were to blame for all the changes that come to those who come to live in a civilized community. He was not willing, however, that any of his people or relatives should live as the poor River Japs are doing. Another learned (?) man was an officer on the "Charleston," a United States man-of-war that we visited on the harbor at Nagasaki. He was very kind to us, and told us to be sure and call on him if we had any trouble, for he was there to look after Americans. *But* he told us very confidently that we would never get any converts. He said they would be friendly to us and come to our school until they had learned enough English to fit them for a place and then they would leave, and the most we could do would be to destroy their faith in the religion they have. He freely admitted that the terms of the com-

mission required Christian people to go there and teach them, but still affirmed that it would be without result. We have had a splendid offset to such persons in the reading of some of Murray's books, and the "Letters of Mrs. J. G. Paton." They have helped us not only to pass a good many pleasant hours together, but more in giving us a deeper insight into the joys and privileges of the Christian life, and showing us what may be done in the Mission field when the Lord adds His blessing. The Christian Chinamen on the vessel have given us all the help they can and some very useful suggestions about how to deal with their countrymen. We get opinions from any source we can, from the Chinese in the steerage to the Captain of the vessel.

Again we must testify to the goodness of our God, who has cared for us so tenderly in our journey across the sea, and has allowed us all a complete restoration to health before leaving the vessel. We feel that the prayers of the Church have been answered in this, and trust that He, who has thus shown His favor, will not leave us in the things that are yet to come.

CANTON, China, Dec. 13, 1895.—We are at last in Canton. Arrived in Hong Kong on Tuesday and found a letter awaiting us from Dr. Swan, telling us that he would be there in the afternoon and for us to await him. We did so, and he gave us assistance that is of inestimable value to us. He was able to tell us about what things we needed to get before going to Canton, and went with us for a day shopping in Hong Kong and saved us a great many dollars. He understood the Chinese and how to deal with them, and they would

have asked us exorbitant prices for everything, knowing us to be foreigners. We got all our goods with us in good shape so far as we can tell, and he got them through the Custom House at Canton for us without examination. A house had been held for us by Dr. Fulton for a month on the "Shameen," or foreign island, that will hold all of us for the present. They all tell us that it is unusually fortunate for us to secure a house so easily. They have a good cook for us, too, who does not understand a word of English, and a "boy" of the same kind, and we expect to do as most of them have done—go into the house and begin the best way we can. They have also secured a teacher and will soon have another for us, and we will be studying the language long before you read this. We have been received into the homes of Dr. Swan and Rev. Beattie as though we were their own brothers and sisters. Miss Fulton is ill, and their house was full on that account. You will never understand, unless you have the experience we have had, what it is to be met by friends on a foreign shore and cared for as we have been. We owe to the Presbyterian missionaries here, and especially to the Messrs. Swan, Beattie and Fulton, a debt of gratitude that we can never hope to repay to them, and they say that all they ask is that we pass it on as we have opportunity.

We met Rev. Morrison and his wife and two little boys in Hong Kong, where they were awaiting a steamer to take them home. They are of the U. P. Mission in India.

I will write you a more extended letter for the next steamer as my time is quite limited in getting ready for this one.

We have just been trying to decide what we will have for our Chinese names, as there is no translation for either Robb or McBurney. Ask the Church to pray for us, and to thank our Master as we do for the kindness He has shown to us thus far in our way.

Rev. Elmer McBurney also writes from Canton, December 24, 1895:

We are all blessed with good health and glowing spirits and anxious to get settled and begin the work for which we see such great need on every hand. Our first work is to get the language, without which our work at best would be most unsatisfactory in every way.

We have endeavored so far to follow closely the instructions of the Board, and have found them wisely given. The assistance that we have received from the brethren of the Presbyterian Mission has been of great value to us. Dr. J. M. Swan, Rev. A. A. Fulton, Rev. Andrew Beattie and others opened their homes to us and gave us the benefit of their experience in every way possible.

There is no trouble in finding teachers, but experienced teachers are not so numerous, and we are advised to engage only the best. A teacher is at best simply an oral dictionary and we will have to plan our own line of instruction.

The salaries of the teachers vary according to their experience, the least salary being seventy-two dollars per year, and that of the experienced teacher being ninety-six dollars (Mexican) instead of sixty dollars, as the Board had been informed. We are advised to apply ourselves to the study of the language for six months before attempting any direct Mission work, and then begin with more or less extended tours

through the Cantonese district. Our work must needs be slow for a while; none of the missionaries pretend to be good Chinese scholars under seven years, although they do begin work about eighteen months after arriving in China.

The climate at present is much like the month of September in Pennsylvania, U. S. A.; the nights are cool and pleasant but the days are quite warm. Fruit, such as bananas and oranges, are approaching maturity, and as the altitude is low, the mosquitoes are most abundant in season, which is twelve months each year. But we have not been subjected to the privations of the missionaries of fifty years ago. We have talked with some missionaries who have lately been driven from the interior, and the prospects seem to be discouraging until China has undergone a change of government, which we believe to be close at hand. Just the week before we arrived there was discovered in this city a plot to take the government out of the hands of the officials, but the plans laid were all frustrated. Canton is said to be at the present time a hotbed of rebellion. Our prayer is that God in His providence will open up the way for the spread of His kingdom in this dark land.

NEW HEBRIDES.—*The Presbyterian Record* for January publishes a letter from Rev. I. W. Mackenzie, of Efate, from which we make the following extracts:

The Lord's work here is making steady, if slow, progress. So far as the exemplary conduct of our people is concerned I have never had a more satisfactory year than the past. There has been less quarreling and bickering among them, and so far as known to us no case of immorality. And towards

ourselves they have manifested a very kindly spirit.

The grandest gathering ever seen on the island we had about six weeks ago, when the communion was dispensed. The sight was enough to gladden any missionary's heart, and make him forget all his past trials and discouragements. The singing was fairly inspiring. One hundred and seventy-one took their seats at the Lord's Table, twelve of them for the first time. One of these was the daughter of the first couple I married after settling here.

The work at Mele, where for so many years we encountered so much hostility, is especially interesting. About fifty more of the heathen have come in, and among them the principal chief of the village. A native more opposed to the Gospel than he was a few years ago, I never met. He was a man of fine physique and commanding presence, and his people have more respect for his authority than is generally paid to chiefs in Efate. He seems now, and, indeed, this applies to all the natives of the village, as if he wished to make up for his past hostility. He gave a site for a cottage for us gratis, which his people, along with the teachers, built of their own accord.

I could not help contrasting my reception when there last Wednesday with what it was in days gone by. They brought me about sixty drinking cocoanuts and enough food for twenty or thirty people. In the evening when they assembled for prayer-meeting their grass school-church was much too small to accommodate them all. They will build a larger and more respectable church when they all come in, which, I trust, will be in the course of four or five months.

I could not prevent a mist gathering in

my eyes as I heard them join so heartily in the singing, and before me was more than one who not very many years ago threatened my life.

MADAGASCAR.—At the present juncture a few figures showing the extent of evangelical Missions in Madagascar may be welcome. The London Missionary Society is at work in three provinces, besides Imerina; it has 33 missionaries, 1,048 native pastors and a church of 62,749 adult members, with 288,834 adherents and 74,796 scholars. The amount raised by the native church is £17,600. The Friends have eight missionaries, all in Imerina, and a church of nearly 15,000 adherents, with about the same number of scholars; the native contributions amounting to about £7,600. The Society for the Propagation of the Gospel has six missionaries in Imerina and three on the east side; and there are under its care sixteen native pastors, a church of 10,550 adherents, who raise a little over £4,000 annually. The Norwegian Mission has one representative in Imerina, but labors chiefly in the Betsileo country and three other districts; it has 24 missionaries, 55 native pastors, and a church of 80,000 adherents, with less than half that number of scholars; the native contributions amounting to about \$53,750. Besides these there is the Malagasy Church in Imerina, which has 194 native pastors. The total missionary staff in this land is 474; besides these there are 1,313 native ministers, and the native adherents number 454,632; their contributions amounting to \$240,000. So far as the Christians are concerned the time of war and unsettlement has only brought out more clearly many fruitful manifestations of the Christian spirit.—*Missionary Record.*

AT HOME.

SELMA, ALA.—A letter recently received from Selma, Ala., reports that the school there is quite full. The enrollment in December was over three hundred and many pupils were received in the early part of January. "The friends in the North," the writer says, "have been very generous this year."

NEWBURGH, N. Y.—Resolutions of the Women's Missionary Society of the First Reformed Presbyterian Church, Newburgh, N. Y., on the departure of their president, Mrs. Margaret M., widow of the late Rev. Samuel Carlisle:

God in His all-wise providence has entered our society, and removed from us our beloved president and friend, Mrs. Margaret M. Carlisle, who entered into rest on November 13, 1895, after four years' illness, which she bore with true Christian patience, always cheerful in the midst of her sufferings; her favorite text being Phil. 4: 6, 7. Kind and true hearted, with a loving word and a warm clasp of the hand for all, every good cause appealed to her sympathy; truly it could be said of her: She lived for the good of all around her, and was most deeply interested in the foreign missionary fields.

Resolved, that we bear testimony of her faithfulness in her ten years of active work with us as president, her wise counsel and hearty co-operation in every work for the good of others; and when obliged (through illness) to be absent from our meetings, her thoughts and desires were ever toward the society.

Resolved, that while we miss her service here, we are sure she has been called to higher service with her Master, whom she

loved and so faithfully served; that we, as members, reconsecrate ourselves to greater work, as we know not the day when we too may be called away.

Resolved, that a copy of these resolutions be sent to the family of our pastor, with whom we deeply sympathize in the be-

reavement of a kind and loving mother, also to each of the magazines of the Church.

Committee { MISS ELLA WILSON,
MISS SUSIE WILSON,
MISS LIZZIE FRAZER.

MONOGRAPHS.

AINTAB.

Aintab has had its baptism of blood (Nov. 23, 1895) and fire, and we sit in grief among ruins.

We had been hoping that the many things which seemed to combine for our security would save our city from the fury of the storm which is desolating so many places about us.

Our Christian community is large (about one-quarter of the whole population), and the Christians, as a class, are exceptionally influential and intelligent; the leading Moslems of the city are intelligent, able men, and have shown themselves to a degree tolerant of, and even friendly to, Christians. The Governor has seemed disposed beyond most Turkish officials to respect the rights of Christians. There is a considerable number of foreign residents sure to be witnesses of any violence done to Christians.

The college and hospital have for years commanded a powerful influence in the city. The hospital, especially, has the good-will of all classes. The college and its teachers and students were, no doubt, regarded by many with much suspicion on

account of the latent antagonisms inevitably existing between progressive and conservative ideas; but personal relations were, so far as I know, always friendly. Another thing in our favor has been the fact that the Christians of Aintab have given very little countenance to the ultra-revolutionists, who have, no doubt, provoked trouble in some places. Relying upon all these things, we had, for nearly three weeks, been hearing of fighting and massacre at Zeitoun, Marash and Orfa, and other places, with comparatively little anxiety for ourselves. It is true we were frequently hearing of fearful threats and warnings of what the Moslems were preparing to do in Aintab, but we had got hardened to that sort of thing and regarded it as largely the invention of cowardly roughs, to terrify those whom they did not dare to attack. The most alarming thing in the situation was that the Government was disarming Christians, and at the same time giving out rifles and ammunition to Moslems. This, however, was attributed to an exaggerated fear of a Christian rising, of which they professed to have information.

Meanwhile, Moslems, liable to military service, were called out and equipped, and hurried off towards Zeitoun, where it was reported that the Christians were in rebellion. This was, no doubt, the occasion of intense irritation, and both the soldiers and their friends were saying: "If we must fight Christians, we will begin with those close at hand." Under these circumstances the native Christians became very anxious, and made such preparations for defense as the circumstances permitted, at the same time keeping as quiet as possible, and avoiding all controversy and altercation with Moslems. The Government increased the police force in the city, and held a considerable force of troops at the barracks near the town, and the Governor and principal men seemed to be making much effort to quiet the people. Several considerable tumults had occurred, and been promptly suppressed without bloodshed. So day after day had dragged on, each hour increasing the hope that we should tide over the crisis.

Saturday morning, Nov. 16th, more than three weeks after the first riot at Marash, at about half past 7 o'clock, as we were just rising from breakfast, our people came in with white faces, saying, "The day of judgment has come in the city."

We hastened to the door and sure enough the mob was at work. All the west and south part of the city seemed to be in an uproar, crowds of people rushing in every direction, the roofs covered with excited men, women and children, the strange mingle of cries of fear, anger and defiance, with occasional pistol and gun shots, made up an exhibition of the most fearful tumult and confusion.

Already troops were hurrying forward,

and soon a company of some 60 soldiers were stationed in front of the girls' seminary with pickets out to cover the approaches to the hospital and college. Dr. Shepard and Mr. Sanders mounted their horses and hastened to the hospital and girls' seminary, where they remained until the rioting ceased.

The college is about half a mile west of the girls' school and hospital and commands a full view of these buildings, and of the whole west end of the city, where most of the rioting occurred. What we who were looking on from this point saw was the narrow streets densely crowded with intensely excited people, now and then a rush made upon some house or gate, the rally of defenders on the roofs, among whom women were of the foremost, using stones, clubs and sometimes guns and pistols as best they could. Sometimes the attack is beaten off and the assailants withdraw to organize a new assault; sometimes a gate or wall is broken down, and then noise of conflicts subsides and the work of massacre and plunder begins. Later on, long lines of people moving off to their homes laden with plunder, and later still the flames and smoke rising from burning houses. What we heard was the indescribable roar of the mob pierced by the sharp reports of pistols and guns, with now and then shrieks of agony of fear and loud shrill "zullghat" (wedding cry), very like the cry of our Northern loons prolonged and sharpened, raised by Turkish women crowded on their roofs, and cheering on their men to the attack. The massacre and pillage began in the markets and in those parts of the city where Christian houses surrounded by Moslem neighbors offered easy points of attack; these places having been looted, the

mob moved on to what are known as the Christian quarters of the town; here resistance became more obstinate; in two of these quarters the old street gates were still in use, by shutting which, the district enclosed became a small fortified community capable of making a strong resistance to an unorganized mob. Here at last the assailants were arrested and beaten off. Under such general conditions the storm of mob violence raged on without much abatement, till the middle of the afternoon, when the tumult gradually subsided and night at last brought quiet except in the vicinity of burning houses, where the uproar went on till near midnight.

By morning military arrangements seemed to have been made, which gave us hopes that order would be maintained; the guard for our Mission premises had been increased and soldiers posted at intervals around Christian quarters of the city.

Very early in the morning of the 17th, crowds of villagers were seen hurrying towards the city from every direction, evidently eager to share the plunder of another day of riot.

The soldiers met and turned them back and even beat some of them and chased them off. They, however, soon returned in increasing numbers, and being joined by friends from the city, became very turbulent. About noon we saw through our glass an officer, apparently a captain, ride forward into the mob and address them at some length. What he said we could not hear, but immediately without any show of opposition from any one, the whole crowd came pell-mell with the soldiers into the city. This was the southwest corner of the town and immediately under our eyes. At the same time much the same thing was

occurring at the northwest corner. Then for an hour chaos was let loose again and the horrors of the previous day were repeated, only that this time the Christians were prepared, and, being in a strong position, were generally able to beat off their assailants. At one point on the line of defense were a few Moslem houses, and we were delighted to learn that the men heartily and bravely joined in the defense with their neighbors. The gallantry of this act was somewhat marred, however, by the demand which they made the next day for a large sum of money for this service. These men actually demanded and received about five dollars apiece for the neighborly help.

When it became apparent that the mob could not force their way into the places held by the besieged, the soldiers, perhaps having received new orders, resumed a show of activity, fired a few shots into the air, and drove the mob out of the city and dispersed them. This is the last serious fighting that has occurred up to the present time, though local tumults have broken out frequently and several houses have been pillaged and burned, and two Christians have been shot while being conducted through the streets by soldiers. Strict military rule is now established, and special care is taken to safeguard the lives and property of foreigners. We are kept under very close restrictions, and not allowed to visit the city except for special objects, and then under strong guard. The amount of damage we can only estimate. As nearly as we can judge the figures will be about 200 killed—some say 1,000—and 400 wounded, nearly all the Christian shops and 250 houses pillaged, and a considerable number of them burned. Some 1,000

men, who in the first panic took refuge in "khans" and mosques, are still held as prisoners for purposes which we can only surmise. All industry is paralyzed and thousands are homeless and without food.

All revenue from both college and hospital is cut off, and 200 people dependent on us for bread, besides all the suffering about us.

HADJIN.

On Saturday, Nov. 16, 1895, Shar, a village of about 800 Christians, and nine hours distant from Hadjin, was attacked by bands of Circassians and 'Turks from Sivas and Aleppo vilayats. The attacking party numbered about 2,000, and represented as many as twenty-three villages on the southwestern boundary of the provinces named. The sacking of the village occupied two days. The people, without food supplies or bedding, many of them stripped of nearly all their clothing, fled with their little children, their aged and infirm, toward Hadjin. They were two days and two nights on the road in a snow-storm, with scarcely any food or shelter. Six children were born on the way, three of whom died.

On arriving at Hadjin, they proceeded to the Kaimakam's residence to set their case before him, but they were roughly driven away, and some of them beaten by the soldiers. The Government was asked to care and provide for them, but the Kaimakam refused to accept any responsibility. On the contrary, he threatened to drive them all out of the town. He excused himself on the ground that the attacking party came from villages and towns outside of the limit of his jurisdiction.

There are at the present time in Hadjin

at least 2,000 persons who have fled from the neighboring villages, and who have to be supplied with food, shelter and clothing. The food supply in the town is limited, and the roads are occupied by guerilla bands, which make it impossible to bring in supplies from other places. Unless relief comes soon, many will certainly die of starvation. The new Kaimakam arrived yesterday, and it is to be hoped he will execute judgment and justice better than did his predecessor.

A letter has just come in from Zeitoun. The writer evidently does not approve of the revolutionary movement in that quarter. He writes that on the 26th of October the people of the town attacked the soldiers, and, after a continuous engagement of fifty hours, the latter were forced to give up their arms. Some 200 soldiers escaped, but the Kaimakam, the colonel of the regiment, some gendarmes and 400 soldiers are held captives. The Marash Government sent an army, composed of Radifs and Basha Bazooks, toward Zeitoun. These attacked and destroyed Christian villages in the neighborhood, burning over 200 houses. People fled in such haste that parents became separated from their little children, and many of them must have perished. Destruction and death are daily on the increase. Famine seems likely to unite with war to exterminate the people.

With regard to Shar, the record that four persons had been killed turns out to be without foundation. Nevertheless, some persons were wounded, and indirect fatalities have resulted, with a probability that the number will increase.

Last week the Kaimakam denied that he had received any order to protect us. On Monday he came to our house, accom-

panied by a considerable number of soldiers, and informed us that a telegram had just come from the Vali, expressing his readiness to protect us, provided we would make a formal request and state what we wanted. Accordingly, the next day, we submitted to him a paper to the following effect:

“In reply to His Excellency, the Vali’s telegram read to us yesterday and inquiring what we desired in the matter of our being protected, we beg to say: That first of all, and above all, for our personal safety and protection and safety, as well as for the safety of the people in this district in general, that the bands of robbers and raiders, who have sacked the Christian villages around us, be arrested and dealt with according to law. Until this is done there can be no peace or safety for us or for the community; indeed, the increasing danger arises from the fact that for the past twenty days or more those who assault travelers and helpless villagers and seize their property, have taken courage and increased largely in numbers because none of them have been arrested or punished, notwithstanding the fact that the Government has been several times petitioned to this end. Until those who in this way openly violate the law are put down, we deem it necessary for the protection of our own persons and property that a force of *zabliehs* (policemen) be stationed day and night around our premises. We leave it to the Government to determine how strong a force may be needed, because the numbers required by the circumstances of to-day may be insufficient for to-morrow or following days. We also ask that the rule forbidding persons carrying weapons from entering the town be strictly and impartially enforced.”

Signed by two British subjects and three American citizens.

The night following the giving of this paper, four *zabliehs* were sent to us and remained in our yard all night. Since that time, however, none have come.

Since writing the above a second letter has come in from Zeitoun, written by the priest who represents the community. According to this letter, it appears that a Turkish army of some 500 *Basha Bazooks* and a few regular Turkish soldiers attacked and destroyed some Christian villages in the neighborhood of Zeitoun. This was on Sabbath, Oct. 27. The following Monday morning the *Zeitounlis* opened hostilities, and after two days fighting, as already described, overcame the soldiers. The situation at the time of writing ten days ago was that about five hours from Zeitoun an army of some 8,000 had been massed, and the number was daily increasing. Armies are also closing in on the other side of the town, with the evident purpose of sweeping the *Zeitounlis* out of existence. Thousands of men, women and children from the *Geoksoun* and *Alabash* villages have poured into Zeitoun, and are suffering from lack of food. The writer begs that something may be done to save the innocent, at least the innocent children.

It is reported here in *Hadjin* that an imperial irade has been issued to the effect that Zeitoun must be annihilated.

MARASH.

On the morning of the 18th of November, almost simultaneously through this place at seven o’clock, the firing of *Martini* rifles by soldiers was seen and heard, and soon there were conflagrations in three Christian quarters. We at once under-

stood the dreadful meaning. At the same time with the firing, soldiers began discharging their rifles into two Christian houses which form a part of the walls of the grounds where Mr. ——— and I reside. The inmates of these houses fled into our own, and the soldiers at once looted the buildings of everything on which they could lay hands. The mob followed, smashing doors, windows and all else, and carried away as much of them as possible.

Towards noon we saw a squad of soldiers approach our grounds, supposing that at length a guard had been sent for our protection, only to see them enter the grounds of our Theological Seminary across the street. They discovered two students who had concealed themselves there, and shot one of them so that he died that night. The other was pierced by minie balls in four places, and severely cut over the head. Strange to say, he is doing well. The soldiers then proceeded to rifle the Academy Boarding House of all the students' bedding, clothing and other articles, and soon were upon the year's provisions in store there. They were reinforced by relays of soldiers from the barracks and tents near by, and then began upon the contents of the Seminary itself. After all bedding, clothing, furniture of the Seminary Boarding department, and the year's provisions had been taken off, at about three o'clock in the afternoon, Americans observed four or five soldiers enter the building by themselves, and not long afterwards smoke was seen emerging from its rear. A servant concealed in a stable nearby witnessed the same transaction. The sight of the edifice in flames seems to have aroused somebody to give us a little thought, and at length a trustworthy Captain and 33 soldiers came

to our protection. But it will forever be on record that during three-fourths of that terrible day, when hundreds, if not thousands, were being shot down like partridges, we were left to any such chance fate as might befall us. Two or three weeks before, during the disturbances that resulted in some 50 deaths, a Moslem brought us a report that the mob would burn down the Girls' College that day. Although the local Governor, Vehab, had given us strong assurances of his protection, yet we saw no evidences of it and immediately wrote him asking him for an adequate guard, and quoted your telegram that the requisite orders had been given at headquarters. He seemed somewhat irritated at our request, and sent an official who indicated the same, but said the barracks near us were charged with our care. No danger appeared to come near us, but we were much dissatisfied with the arrangement. When the dreadful danger came, it was relays of soldiers from these very barracks and the tents beside it that came to pillage and to kill. As Mr. ——— is a British subject, he also will make complaints, for he had received a telegram similar to my own. We have grave reasons for believing that in a negative way, at least, the worst was intended, and we hope that no skillful explanations will be allowed to palliate for this criminal neglect. The guard still continues in our grounds, for while the conflict about Zeitoun continues there is little certainty about anything. There had been no rising in this place, and there was no resistance to the authorities. We have considerable evidence that the Zeitounites rose in self-defence, in view of a similar calamity.

We shall soon send you a detailed inven-

tory of our losses. It will easily reach £. T. 2,000. Heavier than the loss of the Theological Seminary, was a choice library in it. There could hardly be a clearer case for full reparation. It was criminal neglect after commands from higher authorities, and repeated assurances from the Muteserrif of the place; and in a sense the deed was done by the authorities themselves. We cannot estimate the number of fatalities thus far. It may be hundreds, or it may be thousands, as a Turkish official claims. This city has a population of about 30,000, one-third of whom are Christians. Thousands of their houses were pillaged of everything by the soldiers, who had been stationed all over the city on the fatal morning. Starvation must stare many in the face.

THE COMING COVENANTER CONVENTION.

The Christian who lives for himself alone deserves to die. He lacks one indispensable sign of a healthy religious vitality. His will be a shriveled life at the best. And the Church that lives for herself alone deserves, also, to die, and will, sooner or later, disappear from the ecclesiastical earth, and be buried in the cemetery of extinct denominations.

Too long and too much has the Reformed Presbyterian Church lived for herself alone. Under the influence of some morbid melancholy, she has often seemed afraid to tell the world of the reasons of her existence, and has condoled with herself over her limited powers and her unpopular testimony. It is necessary, indeed, to conserve the truths of revelation and guard them as more precious than gold most fine, but it is wrong to reserve those

truths and decline efforts to advance them into the greatest possible publicity. Among men there are some millionaires who are misers, and a Church which has great and special possessions in Scriptural doctrines and principles may become penurious and niggardly in an unworthy and criminal degree. Why should that Church which owns a larger treasure of truth than others not honor those treasures she owns by their extensive distribution? Why will she unlock the chests at times and feast upon the treasures in her ecclesiastical selfishness and solitude? Why serve herself heir to the miserly millionaire? In that doctrine of the universal supremacy of the anointed Saviour, by which she has been distinguished among all the Churches of the earth, she possesses a special Gospel for the Nations. This Kingship of the Lord is to be the salvation of the peoples and powers of the world. This is the infallible medicine for the "sick men" of the empires. This will kill all the million microbes on the bodies political of the globe. And will dare any Church lock up this balm of Gilead and refuse to proclaim its nature and healing properties to the afflicted nations of the world? Though hers be but a voice crying in the wilderness, yet let the Covenanting Church cry, "Behold thy King cometh unto thee;" "Thy God reigneth."

There are causes that would not retain the position they occupy a single hour if their lovers and advocates would adopt the policy of quietude pursued by the members and office-bearers of the Reformed Presbyterian Church at various periods of her history. Temperance, Protestant, anti-opium, and political associations and objects will soon fall away from public

sight, were it not that the pulpit, the platform and the press are utilized as agents in their maintenance and extension. And will not the most successful commercial business soon fall away if there be no brains and hands and energy to direct and promote it? Are not the thousands of principals in our cities exerting themselves to secure for their "concerns" the greatest possible publicity and popularity? And they are right in endeavoring by all proper means to extend their business and reach prosperity and wealth. Having genuine articles of manufacture to dispose of, let them have all publicity and popularity, and let their stores and cash boxes overflow. But do not "the pearls hid in the field" deserve publicity and popular acceptance? Will the Church, in her stewardship of the riches and righteousness of the Kingdom of God, be exceeded by the enthusiasm of the children of this world?

Those, if any, who think that the Reformed Presbyterian Church should remain within her tent and assume what has been described as a "dignified defensive," merit, in their narrowness and selfishness, a stinging rebuke. Did the people of Israel, under Joshua, assume the "dignified defensive" when they compassed the "straitly shut up" city of Jericho, blew the trumpets of rams' horns, and went "up every man straight before him?" Did Gideon and his handful of three hundred stand on the "dignified defensive" when with their left hands they flashed their lamps in the face of the foe, with their right hands blew their trumpets, and tumbled like a cake of barley bread into the midst of the host of Midian? Did the stripping David stand on the "dignified defensive" when, arriving on the battle-field

when Goliath was defying the armies of the living God, he took the sling and pebbles from the brook, smote the giant of Gath to the ground, cut off his head and carried it to Jerusalem? Did Paul stand on the "dignified defensive" when with seraphic zeal he prosecuted those missionary journeys which are still the wonder of the modern world, and when, with invincible valor, he assailed the licentiousness of Corinth and the idolatry of Athens? Did Luther "stand on the dignified defensive" when he burned in public the Papal bull of excommunication and nailed up his theses to the gates of Wittenberg? Did the Scottish Reformers "stand on the dignified defensive" when they faced queens in their palaces and monarchs on their thrones? No. These heroes of the faith assumed a God-approved aggressive, and in dignity and honor have won and worn palms of victory and renown.

"Standing on a dignified defensive!" Ah! Praise be to the God of Heaven for ever, He did not, when rebellion broke out in Paradise, remain within His palace of splendor. He bowed the heavens and came down. He came to destroy the works of the devil. He hesitated not to enter into battle with the prince of the power of the air. At Calvary He spoiled principalities and powers. He came to this Edom and Bozrah, and came up from it traveling in the greatness of His strength. He ascended up on high leading captive the captors, and received the crown universal and everlasting. Yes, the mission of the Son of God to earth was the grand aggressive assault by the Lord of Hosts against the empire of Satan, and carries with it the victorious deliverance of every redeemed soul from the power of sin and the grave.

And in ushering in the days of millennial glory there shall be a signal overthrow of the powers of evil by the Spirit of God, the chaining of Satan in the lake of darkness, and the enthronement of the Redeemer over the world. Those who will have the Church stand on the defensive only, are not in sympathy with the purposes and operations of the God of salvation for the sake of the race of humanity.

At the very commencement, therefore, of this special movement in honor of the Prophet, Priest and King of the Church, "Whosoever is fearful and afraid, let him return and depart early from Mount Gilead." If the coming Convention is to prove worthy of its great objects, it must be an assembly of living Christians, united brethren, and faithful witnesses. The prayers of the people of the Church should abound that it may be blessed in vitalizing more fully the whole body and all its members, and in bringing honor to the Church's Lord. Every family of the Church should consider it a duty and privilege to render assistance by their silver and gold, for an open purse will result from the Covenanter's loyal heart. The time of preparation is the seed time; the Convention itself will be the harvest time. "He that soweth to the Spirit shall, of the Spirit, reap life everlasting."

(REV. DR.) JAMES KERR.

Glasgow, Scotland.

STRANGE STORY OF A GOD.

The *Revue des Missions Contemporaines*, a sprightly Swiss *Missions of the World*, tells a strange story of a new god, eagerly worshiped at Daté, on the British Gold Coast, in the west of Africa. Daté is one of the stations of the Basel Mission (which

does good service in many other heathen fields; for example, amongst the Hakkas, west and south of our own Hakka field). The town contains 6,000 inhabitants, of whom nearly one-fourth are Christians. A number of years ago a god took up his abode in a cave near Daté. A kid was given to him every few days, and he was consulted as a wise oracle.

All that the worshipers had ever seen was an arm stretched out of the cave to seize the offered kid. One day some of those who came to present the usual sacrifice resolved to see more of the god. When the arm appeared, they seized it, and dragged out of the cave a man, a wretched-looking object, his nose eaten away by ulcers, his body covered with sores. The men who had dragged him out were terrified and fled to the town. No one understood that they had been deceived. The monster was a god, the mightier because so hideous. And they came out to the cave to appease him. Full of wrath at the affront put on him, "the god" commanded his devotees to destroy their crops and their provisions, promising them to take them back into favor and save them from hunger. The infatuated people did as he commanded; but he then disappeared, and left them to suffer a terrible famine.

The god betook himself to a town not far off—Kakya, in German territory. To the people of Kakya he told his tale—of divine wisdom and power, of indignity and of revenge. They believed him, assigned him a cave as a dwelling, and became his worshipers—they and the inhabitants of a wide district round the town. The heathen of Daté, learning what had become of their missing god, earnestly sought by sacrifice and enchantments to bring him

back. At last, by the instruction of a girl instigated by the heathen priests, a human sacrifice, a slave bought at a distant market, was offered up to propitiate the offending god. The slave was strangled; then set upright in a trench; earth heaped around him and over him, and an altar thus constructed.

But still the god did not return. The horrid murder leaked out. It came to the ears of the British Governor, who had the altar demolished, and the body exposed, and then the priests concerned in the sacrifice executed. The Christians in the town, who had meanwhile been suffering a good deal of persecution at the hands of their heathen neighbors, breathed freely once more, and the cult of the god Konkom (as the miserable man had called himself) was abolished in Daté. This was in 1887; but up to a few months ago the god was still worshiped in Krakya, and his priest possessed great power. Some crime of which he had been guilty—probably some arrogant deed of revenge—brought him within the reach of German law. Early in the present year he was seized by a company of German soldiers, tried, and shot. The worship of Konkom will not survive this catastrophe. One superstition the less will tyrannize over the heathen. The way will be freer, it is believed, for the spread of the Gospel.

THE POWER OF THE WORD.

The Report of the Central China Religious Tract Society contains the following story:

“In the beginning of 1892 a shepherd bought a copy of St. Luke’s Gospel from Mr. Pigott, who, in passing through Shaio-yang, spent a short time on the streets, preaching and selling books. There was no Mission station in Shaio-yang at that time. He took great care of the book, wrapping it up in oil cloth to preserve it from the damp and wear; and while tending his sheep employed his leisure time in reading it. Some time afterwards Mr. and Mrs. Pigott commenced work in the Shansi province, and soon after their arrival they were called to see a person who was suffering from cataract, in one of the villages near. Embracing the opportunity, they endeavored to make known to the people the Physician who can cause the spiritually blind to see. As they were thus engaged, a young man, who had called to acquaint the farmer of the death of one of his lambs, and who had listened attentively, remarked: ‘These are the very sentiments I find in my book!’ A little conversation with him revealed that he had read his book carefully, and that the Holy Spirit had been working through it on his heart. Subsequent talks with him convince us that he is a true follower of the great Shepherd of the sheep. He has taken a firm stand against the idolatrous celebrations which take place periodically amongst his brother shepherds, a fact which has brought down upon him their ridicule and their scorn, but he has a heart-comfort of which they know not.”

Don't you want the "Herald of Mission News"?

EDITORIAL NOTES.

—Will those who are in arrears for 1895 please remit at once and save the expense of a formal notice?

—The *HERALD OF MISSION NEWS* will have ready for circulation early in September of this year a map of the Mission fields of the Reformed Presbyterian Church in Syria, the Island of Cyprus and adjoining parts of Turkey in Asia. A contract has been entered into with the well-known firm of G. W. and C. B. Colton & Co., of New York, to prepare the plates and print an edition of 500 copies.

The size of the map when completed will be about 60x65 inches, the drawings to conform to the best geographical authorities, and the workmanship to be in all respects of standard quality, bold, well arranged and carefully executed. The plan, the lettering, etc., will be printed sharply in black, with a graduated blue tint upon the large water surfaces.

This map will be printed upon muslin of fine quality, and especially finished to ensure an accurate taking of colors. It will delineate our Mission fields on a very large scale, while in the upper left hand quarter of the map will be a smaller one, showing their position in relation to leading places, such as Jerusalem, in Southern Syria, Egypt, etc.

Rev. Henry Easson, missionary-elect to Cyprus, who labored for twenty years in Northern Syria, and is consequently familiar with that part of the country, gave much time and labor to preparing for the publishers a pen and ink drawing of the Mission fields, indicating by distinctive le-

gends the location and relative importance of the places where missionary schools are or have been in operation. This is a guarantee of its accuracy.

The *HERALD OF MISSION NEWS* invites subscriptions for this valuable map. If 400 copies are ordered, the price will be \$3, including postage or expressage to any address, or, if the entire edition is called for at once, the price will be reduced to \$2.50. On the other hand, if only half as many copies are sold, it will be necessary to double these figures. Perhaps fifty men in the Church, who have money and are interested in its missionary enterprises, will each become responsible for the circulation of ten copies. No one should hesitate, as all avails after meeting the actual cost of producing these maps will be devoted to missionary work.

—Read the monographs on "Aintab," "Marash" and "Hadjin." The information given in them is from official sources, and will live in history to the eternal disgrace of the enemies of Christianity. It should call forth this earnest prayer of the Church to Him Who is the Governor among the nations: "Arise, O God, plead Thine own cause; remember how the foolish man reproacheth Thee daily. Forget not the voice of Thine enemies: the tumult of those that rise up against Thee increaseth continually."

—Soon after the meeting of Synod last year, one of our missionaries sent to this office a special contribution of fifty dollars toward payment of the overdraft of the Foreign Mission Treasury. In this way

she hoped to draw out similar offerings from other ladies, and now the following appeal is made:

“The donor of \$50, as a contribution towards lifting the debt of the Foreign Mission, feels constrained in view of the fact that not a single response has been made, to call the matter a second time to the earnest attention of the Church. In no spirit of self praise she would state that the above is the third of her personal allowance of what is technically called ‘pin-money,’ for one year. She feels certain that there are in the Covenanting Church one hundred other women who are at least as able as she to give that sum. Will not those who are thus able respond to this appeal, and pay off the indebtedness at once, without diminishing their regular contributions?”

—The little congregation of Southfield, Mich., of which Rev. J. McCracken is pastor, is to the front with a collection of ten dollars and sixty-five cents for the relief of the sufferers in desolate Armenia. Those best acquainted with the facts inform us that not less than 350,000 Christians are now suffering and in danger of perishing by hunger and cold in consequence of the massacres in Asiatic Turkey. If anything is to be done for their relief, it ought to be done at once, as a few weeks of delay will place many of them beyond the reach of human aid or sympathy. Even if Miss Clara Barton and her staff of experienced assistants should not be allowed to enter Turkey, there are other distributing channels through which the benefactions of those who wish to give for this purpose can reach the sufferers.

—On New Year’s Day a special contribution of eleven dollars was received from

the Y. P. S. C. E. of the Reformed Presbyterian Church in Walton, N. Y., for Rev. A. I. Robb, to be devoted to missionary work in China.

—Early in the year Mrs. or Miss Eliza K. Templeton, of Belle Center, O., enclosed to us, with her subscription to the *HERALD OF MISSION NEWS*, ten dollars for the Foreign Chinese Mission.

—A few weeks ago we received and passed on to the Treasurer the following special offerings to the Foreign Missions:

| | |
|-----------------------------|---------|
| Mrs. Anna M. Galbraith..... | \$10.00 |
| Rochester, N. Y. | |
| Mrs. M. M. Slater..... | .50 |
| Pittsburg, Pa. | |

—The following contributions have been received, since last report, towards the salary of Pastors’ Missionary for a third year:

| | |
|-------------------------------|---------|
| Rev. J. W. Carlisle.... | \$50.00 |
| Newburgh, N. Y. | |
| Rev. T. H. Rusk..... | 15.00 |
| St. Louis, Mo. | |
| Rev. J. A. Black..... | 10.00 |
| Wyman, Ia. | |
| Rev. T. P. Robb..... | 20.00 |
| Linton, Ia. | |
| Rev. D. H. Coulter, D. D..... | 15.00 |
| Winchester, Kan. | |
| Rev. S. G. Shaw, Ph. D..... | 15.00 |
| Walton, N. Y. | |
| Rev. J. S. Thompson..... | 15.00 |
| Utica, O. | |
| Rev. Henry Easson..... | 20.00 |
| Beaver Falls, Pa. | |
| Rev. W. C. Allen..... | 5.00 |
| Washington, Ia. | |
| Rev. D. C. Faris..... | 5.00 |
| W. Barnet, Vt. | |
| Rev. Wm. McFarland..... | 5.00 |
| Flackville, N. Y. | |

| | | | |
|--|---------|-------------------------------------|--------|
| Rev. J. C. Taylor..... | \$10.00 | Miss A. Rachel Wylie..... | \$3.65 |
| E. Craftsbury, Vt. | | Miss Lizzie Sterrett..... | 3.65 |
| Rev. S. R. Wallace..... | 10.00 | L. M. S. of Olathe Congregation.... | 12.75 |
| Brooklyn, N. Y. | | Olathe, Kan. | |
| Rev. A. J. McFarland, D.D..... | 10.00 | Mrs. Thomas Patton..... | 3.40 |
| Beaver Falls, Pa. | | St. Andrews, N. Y. | |
| Rev. James Patton..... | 5.00 | Mrs. J. C. Taylor..... | 5.20 |
| Evans, Colo. | | E. Craftsbury, Vt. | |
| There are still nineteen ministers to be heard from, whose names are on the list of subscribers to this fund. | | Miss Jane M. Edgar..... | 5.20 |
| Contributions have also been received since our last issue from the following elders, or those representing elders, for the salary of their missionary for a third year : | | Mrs. James Hird..... | 3.65 |
| Mr. T. G. Graham..... | \$5.00 | Miss Martha Monroe..... | 5.20 |
| Mr. G. R. Miller..... | 3.65 | Boston, Mass. | |
| Mr. J. M. Aiken..... | 3.65 | Mrs. R. J. Gault..... | 3.65 |
| Olathe, Kan. | | Delhi, N. Y. | |
| Mr. W. R. Sterritt (additional)..... | 5.00 | Mrs. Maria J. Kerr..... | 5.20 |
| Cedarville, O. | | Idana, Kan. | |
| Mr. Samuel Fishbaugh..... | 3.00 | Miss Julia B. Linn..... | 3.65 |
| Erastus, O. | | Rochester, N. Y. | |
| Mr. J. H. Graham..... | 3.65 | Mrs. S. G. Connor..... | 5.20 |
| Wyman, Ia. | | Miss Sadie Cabbage..... | 3.65 |
| Memorial to the late J. R. McKee... 15.00 | | Venice, Pa. | |
| We would like to add the names of over 300 elders to the list of subscribers to this fund, and the sooner they act in this matter, the happier they will be. | | Mrs. John Tarbitt..... | 5.20 |
| The young women of the Church are rapidly sending in the amount of their pledges towards the fourth year's salary of their missionary. In addition to those reported a month ago, we have received the following contributions : | | New York, N. Y. | |
| Mrs. Lizzie A. Wylie..... | \$5.20 | Miss Maggie Robinson..... | 5.80 |
| Mrs. T. G. Graham..... | 5.20 | Dresden, O. | |
| Mrs. W. R. Marvin..... | 3.65 | Miss Sadie E. Caskey..... | 5.50 |
| Miss Mary E. Bell..... | 3.65 | Allegheny, Pa. | |
| Miss Maud Graham..... | 3.65 | Miss Lizzie E. Graham..... | 3.65 |
| Miss Anna M. Adams..... | 3.65 | Wyman, Ia. | |
| Miss Sadie A. Sterrett..... | 3.65 | Mrs. D. S. Ervin..... | 3.65 |
| | | Mrs. M. C. Ervin..... | 3.65 |
| | | Mrs. S. A. Sproull..... | 3.65 |
| | | Mrs. J. C. Sterrett..... | 3.65 |
| | | Mrs. Marie Ervin..... | 3.65 |
| | | Miss Mabel Ervin..... | 3.65 |
| | | Mrs. Mary George..... | 3.65 |
| | | Miss Mary Fowler..... | 3.65 |
| | | Miss Maggie McNeil..... | 3.65 |
| | | Miss M. W. McMillan..... | 3.65 |
| | | Cedarville, O. | |
| | | Miss Mary A. Sterrett..... | 5.20 |
| | | Philadelphia, Pa. | |
| | | Miss Jennie N. Connor..... | 12.50 |
| | | Wilkesburgh, Pa. | |

| | |
|------------------------------|--------|
| Mrs. C. M. Robb..... | \$3.65 |
| Linton, Ia. | |
| Miss Margaret McCartney..... | 3.65 |
| Selma, Ala. | |
| Mrs. M. Josie Wallace..... | 3.65 |
| Brooklyn. | |
| Mrs. Jas. R. McKee..... | 10.00 |
| New Brighton, Pa. | |
| Mrs. J. B. Williamson..... | 3.65 |
| Camden, Me. | |

Probably the balance of these pledges will be paid in before the close of this month.

—Since his return to this country on furlough, Dr. J. M. Balph has been actively engaged in seeking to interest the churches in the medical department of the work in Syria. He wishes to have a room fitted up as a hospital, with at least five beds, where patients can be more satisfactorily treated than in their overcrowded and in many respects filthy homes. The fitting up of a room for this purpose will cost about six hundred dollars, of which he has already secured two-thirds, and the yearly expense of each bed will be sixty dollars. Dr. Balph tells us that he has the promise of endowment for five beds. Are there not many in the churches who, on hearing of this truly evangelistic and Christ-like enterprise, will pledge themselves to aid in the support of five more beds?

The annual cost is a mere trifle, and no one can predict the spiritual results that may flow to patients thus placed under the tender care of Christian nurses, and where the holy influences of Christian teaching and example will be brought to bear upon them every day.

Our medical missionary has the hearty approval and endorsement of the Board of Foreign Missions.

—The Convention of Reformed Presbyterian Churches will begin its sessions in Glasgow, Scotland, Saturday, the 27th of June. If this gathering is to be of any value to Reformed Presbyterians, it must have the intelligent and loyal support of Covenanters in all parts of the world. We regret to learn that, instead of one thousand dollars expected from this country towards the legitimate expenses of the conference, the Executive have received one hundred and forty-five, and this insignificant sum represents the joint offering of fifteen individuals and eight congregations. Surely the Churches in the United States, so noted for liberality in the support of every worthy enterprise, will not let this reproach rest upon them. Any money sent to this office, at once or during the month of February, will be promptly forwarded to Dr. Kerr, who has the matter in charge.

—The Fleming H. Revell Company, New York, Chicago and Toronto, have sent us *In the Path of Light Around the World (illustrated)*, by Rev. Thos. H. Stacey. Price \$2.00. The author dedicates his book to that people everywhere who hold the great commission of Jesus, "Go ye into all the world and preach the Gospel to every creature," and says that he gave it its title because "he traveled for the most part in a path lighted by the preceding Gospel, and because he held it as a sacred privilege when in the shadows of sin to manifest the true light that lighteth every man that cometh into the world." This volume is pleasant reading, and we cordially commend it as containing much that will interest, instruct and encourage those who believe in the missionary work of the Church.

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